Self-Surrender unto God,
Opened and applyed,
IN
A SERMON
Preached before
The Honourable Houſe of COMMONS,
At *Margarets, Weſtminſter*, at their late ſolemn Faſt, February 23. 1647.

BY

SIMEON ASHE, Preacher of Gods Word at *Michael Baſſingſhaw, London.*

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1 COR. 6. 19. *Yee are not your owne.*

ROM. 12. 1. 2. *I beſeech you therefore brethren, by the mercies of God, that yee preſent your ſelves a living Sacrifice, holy, and acceptable unto God, which is your reaſonable ſervice.*

And be not conformed to this world, but be yee transformed by the renewing of your mind, that ye may prove, what is that good and acceptable, and perfect will of God.

LUKE 15. 17, 18, 19. *And when he came to himſelfe, he ſaid, I will ariſe and goe to my father, and will ſay unto him, Father, make me as one of thy hired ſervants.*

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TO

The Honourable Houſe of Commons Aſſembled in Parliament.

When your Order commanded me to preach before you, on the day of your ſolemne Humiliation, Feb. 23. I conceived no ſubject more neceſſary, or more ſeaſonable, for my Sermon, then this doctrine of ſelf-ſurrender unto God; *for as the Lord deſerves much more then your All; ſo the ſucceſſe of all your ſervices lies in his bleſſing; and the comfort of all your labours, ariſeth from your ſincere reſpects unto his Majeſty through Chriſt. All is loſt to your own ſoules, (though others receive benefit by you) if you doe not really intend God in your adventures and undertakings. By ſetting up the moſt High in your hearts and thoughts, dulneſſe, delayes, cowardlineſſe, unfaithfulneſſe, deſpondency, and wearineſſe in his Work will be prevented: By keeping the Lord in your eyes and aimes, love would bee enlarged, zeale enflamed, diligence doubled, uprightneſſe maintained, courage increaſed, and refreſhings multiplied. And neglect of this duty cannot proceed from want of arguments to move it, for every holy ordinance which you uſe, and every ordinary providence, which reacheth you, doth ſpeak ſtrong reaſons to perſwade the giving of*

your

your ſelves unto the Lord. Every Faſt you keep, every Sermon you heare, and every prayer you make, ſhould work you more fully towards God, Honor & diſhonour, ſafety and dangers, ſucceſſe and diſappointments in your Negotiations, ſhould carry you to God. Your owne Orders, calling for Sermons, approving them, and appointing them to be printed, will riſe up in judgement againſt you, if you doe not really devote your ſelves unto the Lord.

[O therefore let not Gods words and works, his frowns and ſmiles, be loſt upon your ſoules; Winter and Summer ſhowers and Sun-ſhine, are not in vaine to the ſenceleſſe plants and the dull earth, for they, upon the receit hereof, give forth their ſtrength, to the uſe of man. And ſhall men, wiſe men, men under various, glorious adminiſtrations, refuſe to make over themſelves unto their God, in all they are, and have received from him? O God forbid.

Right Honourable, The imploying, the improving of every Mans All *for the Lord God, is the duty which I preached to you, and now publiſh to the World, according to your command, under your protection. That the comfort of this Practice may fill your owne hearts, and that the fruit hereof may ſpread to the glory of God through the thankſgivings of his people, ſhall be the prayer of*

Your faithfull, though
unworthy Servant,

SIMEON ASHE

A SERMON

Preached before

The Honourable House of COMMONS,

At their Monthly Fast, on Wednesday, the 23. of February, 1647.

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2 CHRON. 30.8.

Yeeld your selves unto the Lord.

THis Text, as I have read it, is rather a paraphrase, or an Interpretation, than the Translation of the Originall. The genuine construction of the Hebrew phrase, is, *Give yee the hand unto Jehovah.*

I finde a foure-fold glosse given upon the Text in reference unto the Originall expression. First, some conceive that it implyes a professed dependance upon the Almighty, and requires a prayerfull application

to

תנו־יד

Date manum.

Prostrati Dei opem & auxilium implorate ut vos misericordia sua erigat. Iun. & Tremel.

to his Majesty, for succours according to present necessities. *Deodate* hath this note upon the words. *Call upon him for mercy*: And there are parallell Scriptures to justifie this sence, wherein the exercise of prayer is thus expressed, as *Job*. 11. 13. *If thou prepare thine heart, and stretch out thine hands towards him.* And Esa. 1. 15. *When you spread forth your hands, when you make many prayers.* This interpretation therefore would be safe, and the observation thence would be seasonable (*viz.*) That in stormy, troublesome times, people should betake themselves unto God by prayer.

Cedite manum in signum obedientiæ (q. d.) parete Vatabl. *Subjicite vos Iehovæ præstantes obedientiam, &c.* Piscator.

Secondly, others judge, that the phrase bespeakes obedientiall subjection to Gods commands and government; and they alledge that place of Scripture, to make out this interpretation, where the obedience of *Salomons* subjects unto him, as their King and Soveraigne, is declared, by the selfe-same words, 1 Chron. 29. 24. *All the Princes and the mighty men, and all the sonnes likewise of King* David, *submitted themselves* (or gave the hand) *unto Salomon the King.*

In signum fœderis, Eman. Sa.

Thirdly, some imagine, that a fœderall obligation, added unto an obedientiall resolution, is here intended. Their reason is, because giving the hand is frequently spoken of in the Old Testament, as a signe of Covenant making: As the Lord upbraiding and threatning *Pharoah* for his falshood, notwithstanding severall engagements, speaketh in this manner; *Seeing hee despised the Oath, in breaking the Covenant (when loe hee had given the hand) and hath done all these things, he shall not escape.* And *Salomon* in the Book of *Proverbs* thus speaketh of obligation by Suretiship, *Be not thou one of them that strike hands, or of them that are sureties.* From this notion I might take occasion to discourse of self-ingaging unto God, both in respect of its profitablenesse, and our call to it, as also the right managing thereof, to our owne advantage.

Ezek. 17. 18.

Pro. 22. 26. & 6. 1.

δότε δόξαν κυρίῳ.

4. There is yet another truth hinted to us by this expression, *Give the hand to the Lord.* The 70. render it thus, *Give glory to the Lord*, directing the people to determine all duties, all obedientiall endeavours in God, making his honour the highest and last end of all their services whatsoever. And doubtlesse, such are the motions of every sanctified soule, because they arise

from

from Gods grace, therefore they are referred to his glory. For as the Naturallists speak concerning water, that it may be raised to a Cisterne so high as the Fountaine was from whence it fell; In like manner, men under the powerfull principle of saving grace, are carried on in their course, till they center in God. The Apostle *Paul* told the Philippians, that his earnest heart-workings were, that the Lord might *be magnified by him, whether by life or death.* And doubtlesse these are the breathings of every gracious soule, because we are commanded to doe *all to the glory of God.*

Intantum ascendit in quantum descendit.

Phil. 1.20.

1 Cor. 10,31.

But passing over thus briefly the severall apprehensions of learned Expositors, let us take the words as we finde them in our Translation, *Yeeld your selves unto the Lord.* This Text calls for a sacred surrender of our selves to God.

Wherein we may consider:

1. The gift, *Your selves.*
2. The givers, *Yee your selves.*
3. The receiver, *Jehovah the Lord.*

There is need of warinesse, lest according to this division of the Text, the sence thereof should be misapprehended and misapplyed; therefore let these Cautions be premised, before I pitch upon the Doctrine hence to be handled.

Cautions.

First, this Text doth not presuppose that we are our owne to dispose of, as our selves please; for the Psalmist assures us, that the *whole world is the Lords, and all that dwell therein,* therefore this gift is not in the givers possession to doe with it as hee lists.

Psal. 24. 1.

Secondly, neither is it intimated in these words, That wee have ability in our selves, to make a surrender of our selves unto God: For the Receiver (God Almighty) enables his servants to make tender of that which he deserves and accepts.

The Holy Ghost reporting the successe of this advice given in the Text, tells us, *In Judah the hand of God was to give them one heart to doe the commandement.*

2 Chr. 30. 10.

Thirdly, nor is it implyed in this phrase of speech, that men may by any forcible resistance gaine-say and disappoint God in his eternall purpose, to make improvement of them for himselfe; for the giver hath not thus the gift in his own power:

True it is, that the commands and tenders of God are disobeyed and sleighted by *Mans* stubbornesse: In which sense the Lord complaines, *My people would not hearken to my voyce, and Israel would none of me.* Yea, I confesse also, that many motions of Gods Spirit are resisted by heart-perverseness; In which respect, the Martyr *Stephen* speakes in this manner to the Jewes, *Ye stiffe-necked and uncircumcised in heart and eares, ye do alwayes resist the Holy Ghost; as your Fathers did, so do yee.* But the Almighty by the all-conquering power of his grace, subdues all them unto his government, whom he intended from eternity, to bring unto himselfe. *All whom the Father giveth me* (saith Christ) *shall come to me.* And though the elect through the wickednesse and waywardnesse of their hearts, should say, *We will be like others, serving wood and stone*; the Lord will answer, *That which commeth into your minde, it shall not be.*

Psal. 81. 11.

Act. 7. 51.

Joh. 6. 37.

Ezek. 20. 32.

Fourthly, neither may we hence inferre, That when we doe through the assistance of divine grace, give up our selves to the Lord, this may properly be called a gift.

Δόσις ἀδόσις.

Its a giftlesse gift.

For 1. We give to God, that which is his owne. *You are not your owne* (saith the Apostle) *your bodies and soules are Gods.*

1 Cor. 6. 20.

2. And when the Lord enjoyeth us in the fullest employments and improvements, this question may be propounded, If *thou be righteous, what givest thou him, or what receiveth he of thine hand?* The Psalmists confession answers the question, *O my soule, thou hast said unto the Lord, Thou art my Lord, my goodnesse extendeth not to thee*: Neither our selves, nor our services can possibly reach God, with the least advantage; for unto perfection there can be no addition at all.

Iob. 35. 7.

Psal. 16. 2.

My Text holds forth,

First, What is Gods due, *Your selves.*

Secondly, What is mans duty, *Yeeld your selves unto the Lord.*

The Doctrine is open and evident, it lyes faire and full in the face of the Text,

Doctr.

That people of all sorts, should yeeld themselves unto the Lord.

This is the counsell, the command of the Text; and it is considerable, that herein no more was required of inferiours, then

was

was endeavoured by Superiours of all sorts, towards the promoting of this service.

It is in mine heart (saith King *Hezekiah*) *to make a Covenant with the Lord God of Israel. He gathered the Rulers of the City, and went up to the house of the Lord. And the Princes also, went throughout all Israel and Judah, according to the Commandement of the King, saying, Ye children of Israel, turn again unto the Lord.* 2 Chron. 29. 10. ver. 20. cap. 30. 6.

Neither can any justly except against this Doctrine, as though it held forth to Christians an Old Testament exercise. For Gospel mercies are mentioned by the Apostle *Paul* (that Gospel-Preacher) to perswade it, *I beseech you* (saith he) *by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.* Rom. 12. 1.

And it is recorded to the great commendation of the Macedonians, *That they gave their own selves to the Lord.* 2 Cor. 8. 5.

The words which surround my Text, discover the severall arguments, whereby this practice was pressed upon this people, which I will briefly point at, and leave it to your consciences to consider, whether they concerne not us, even our selves this day. *Reasons.*

First, From this glorious Title of God, *Jehovah*, which binds unto us both his Independency and Fidelity. 1. His Independency. The Lord revealed himself to *Moses* by this Name, *I am that I am*; What I am, I am, of and from my selfe, neither needing creatures, nor receiving advantage from creatures. Wee have in our times notorious experiences of many men, yeelding themselves as servants to men, because of their dependance upon them, though their supporters are also supported by another power. How much rather should we give up our selves to an Independant God. Exod. 3. 14.

2. His Fidelity. *I appeared unto Abraham, unto Isaac, and unto Jacob* (said the Lord unto *Moses*) *by the Name of God Almighty, but by the Name Jehovah was I not known unto them.* The meaning of which words is manifest, that although manifold providences had abundantly proved his great power, yet in the faithfull performance of his promises, he had not been so clearely discovered, as now he intended to discover himselfe. Exod. 6. 3.

Alas, many amongst us enslave themselves to false-hearted men, who are neither faithfull to God, nor to their friends: much rather should we make resignation of our selves unto Iehovah, whose wayes are mercy and truth, whose promises are yea and amen in Iesus Christ, unto all those who humbly wait upon him.

Κυρίῳ τῷ Θεῷ τῷ Ισραήλ. Secondly, from their relation to his Majesty. The 70. render the word *Iehovah*, by these words, *The Lord God of Israel.* And it followes immediately after the Text, *Serve the Lord your God.* In the 6. verse, the exhortation is thus expressed, *Yee children of Israel, turne againe unto the Lord God of Abraham, Isaac and Israel.* Here I remember the counsell of *Salomon, Thine owne friend, and thy fathers friend, forsake thou not.* I appeale to your consciences, whether I may not with more strength of reason, give this advice; To your owne God, and your fore-fathers God, dedicate your selves religiously. Is not *Iehovah* the only true God? our God by publike profession, and by manifold severall engagements; our appearing before his Majesty in the duties of this day, is a reall acknowledgement of him, as our God: And which of us knows, how many times, upon Sacrament dayes, Fasting dayes, and upon various occasions, we have by solemne Covenant taken the most High to be our God? Therefore *yeeld up your selves* unto his Highnesse, as to your God.

Pr. v. 17. 10.

Thirdly, From his providences, both towards others, and themselves.

1. Towards others, Gods providences had been destructive. *Your brethren trespassed against the Lord God of their Fathers, who therefore gave them up to desolation, as you see,* v. 7. Many of us have seen the black foot-steps of bloody warre. How many thousands have lost their lives by the merciless Sword? And what wofull spoyles have been made by the prevailing enemies? Many sadly complaine of the breaches made in their neerest relations, and say with sighs, that their houses have been demolished, and themselves in their outward estates are utterly impoverished. In this respect, God expecteth our submission unto him. *Towns are desolate* (saith the Lord) *I have made*

Zeph. 3. 6, 7.

streets

streets waste, their Cities are destroyed. I said, Surely thou wilt feare mee, thou wilt receive instruction.

2. Towards themselves, the providences of the Lord had been defensive. *You are escaped out of the hand of the King of Assyria*, ver. 6. How various and glorious Gods administrations have been for your preservation, in your persons, possessions, relative comforts; and your faire opportunties of publick service, I leave it to your selves to consider. But when you have surveyed them, I beseech you let this be the result, the improvement. We will therefore *yeeld our selves unto the Lord.*

Fourthly, From his pretious promises. Both to themselves, and unto their brethren.

First, that God might subdue them unto himselfe, hee promiseth to them, 1. The cessation of his anger. *Serve the Lord, that the fiercenesse of his wrath may turne away from you*, verse 8. This argument was strong in *Hezekiah* his thoughts, quickning this engagement. *Now it is in my heart, to make a covenant with the Lord God of Israel, that his fierce wrath may turne away from us.* Let us, I pray you, apply this to our selves. Amongst what sort of people in this Kingdome are there not coales of divine displeasure kindled? our schismes, and sidings, our factions, and fractions, (I know not how many) our divisions, both in regard of Church and Common-Wealth concernments, doe discovet the flames of Gods anger burning amongst us. Now what gracious heart desires not to tread out the sparks of divine vengeance? Are we not assembled this day, to powre out buckets upon these burning flames. Therefore let us *yield our selves unto the Lord.* 2. The continuation of his favour. *Hee will not turne away his face from you, if yee returne unto him*, ver. 9. Oh how sweet is Gods love, in it selfe, and in the fruits thereof, unto the soule which hath been scorched with the expressions of his displeasure? Doubtlesse, in his favour is life, and his *loving kindnesse is better then life.* In him we live, move, and have our being. If wee may have Gods smiles, we shall not need to feare mens frownes: His good-will sweetens all our sorrowes, betters all our comforts, supports us under all our pressures, and adds very much to our advantage, in all concernments and conditions of life, whatsoever: Therefore

2 Chro. 29. 10.

Psal. 63.

fore let this argument prevaile with you, thus to reſolve, wee *will yield our ſelves unto the Lord.*

Secondly, Gods grace gives out promiſes, extending to their brethren as to themſelves, upon this condition, of a right ſelfe-dedication unto his Majeſty, both compaſſions and reparations.

1. Compaſſions. *If you turne againe unto the Lord, your brethren and children ſhall find compaſſion.*

2. Reparations, *They ſhall come again into this Land.* ver. 9.

And that theſe promiſes may be credited, notwithſtanding this peoples unworthineſſe, the reaſon of all is rendred, verſe 9. *For the Lord your God is gracious and mercifull.* Now to bring theſe incouragements of Gods grace home to our ſelves, by way of argument. This day wee ſhould have boſomes full of bowels towards all our ſuffering brethren: poore *Ireland* eſpecially may challenge a great ſhare in this dayes prayers; Alas, alas, how inexcuſably hath that waſted, and almoſt loſt Kingdome been neglected! And I am perſwaded that every good heart here, akes for bleeding *Ireland*, and gaſpes after the ſpeedy repairing of the woefull breaches there. Therefore to the uſe of other meanes, for the effecting of your poore brethrens deliverance, add this, *Yield your ſelves unto the Lord.*

Thus from the interpretation of my Text, and the confirmation of the doctrine thence collected, I proceed to the application of all by way of uſe, and the uſes which I ſhall inſiſt upon are of two ſorts, the one of Reprehenſion, and the other of Exhortation.

Reproof. I begin with reproofe, wherein I premiſe two things by way of requeſt. 1. That if any ſhall judge mee ſharp, it may be remembred, that I ſpeak for God, and therefore may be bold, and muſt bee faithfull. 2. That every mans conſcience may by ſelfe-reflexion make a particular application of that which I ſhall onely in generall propound unto conſideration.

First ſort reproved. The Devils vaſſales. There are 4 ſorts of people, whoſe courſes are inconſiſtent with that ſelfe-ſurrender unto God which my Text calls for. Firſt, thoſe who yield themſelves up unto Satan; for God and the Devill are *Aſſiſtants*, they are at as great a diſtance as Heaven and

and Hell, light and darkneſſe. *What fellowſhip is there* (ſaith the Apoſtle) *betwixt Chriſt and Belial.*

This charge I believe will be acknowledged juſt, but few or none will be willing to owne it, as reaching themſelves. Every one will be apt to ward off this blow, to avoid this blame, as imagining that it belongeth not unto them; therefore let us enquire, the characters of thoſe, who are in this kinde blameworthy.

Firſt, All Witches, Wizards, Conjurers, and ſuch like creatures, who by compact ſell themſelves to Sathan, upon condition that he will be ſerviceable to them, in the accompliſhment of their malicious, miſchievous deſires. But theſe I look upon as too fowle to be ſpoken of in this Aſſembly.

Secondly, thoſe who abide wilfully ignorant, of the things of God, the matters of Religion. The Devils are called, *The rulers of the darkneſſe of this world.* Hereto accords the ſpeech of the Apoſtle *Paul*, reporting the end of his ſpirituall Commiſſion to the Gentiles; It was (ſaith he) *to open their eyes, to bring them from darkneſſe to light, and from the power of Satan to God.* Eph. 6, 12. These words imply, not onely, that men under Satans power, are unſubdued to God; but alſo, that men in darkneſſe, men willingly buried in ignorance, are in the Devils dominion. I wiſh that all thoſe who contemne the knowledge of God in his worſhip, and the government of his Church, &c. would ſeriouſly conſider of this matter. There is a generation who ſay to God, *Depart from us, we deſire not the knowledge of thy wayes.* Iob 21, 14. If they may underſtand how to buy and ſell, to ſave and gain, to converſe with men, for their owne credit and advantage, they lift not to learne how to diſcerne betwixt truths and errours, things that differ in matters of Religion; doubleſſe theſe yeeld not themſelves unto the Lord; but rather contendedly continue in ſervitude to the Prince of darkneſſe.

Thirdly, ſuch who notwithſtanding the light of knowledge which they have attained, and whereof they boaſt, doe yet ſtubbornly perſiſt in courſes of known diſobedience to God. The Apoſtle thus characterizeth them in whom the Prince of the power in the ayre exerciſeth his authority. *Children of dif-*

disobedience, children of no perswasion, as the Originall imports, who will not be prevailed with by any perswasive arguments to order their conversations according to holy Scripture, but they walk according to the manners of the multitude, and the imaginations of their owne hearts. Our Saviour himselfe speakes home to the consciences of these men. *Ye are of your father the Devill, and his workes yee will doe.* A man that comes to the Congregation, Sabbath after Sabbath, Fast after Fast, and yet is resolved in himselfe thus farre, and no further will hee proceed in reformation of himselfe, whatsoever God by his Messengers shall make known; he will doe thus much, and no more; this man (I say) is marked out by Christ himselfe, to belong unto the Devill, and not to God.

Eph. 2.3. Aristoteles.

Ioh. 8.44.

Non persuadebis etiamsi persuaseris.

Secondly, those who are the slaves of the world. This I intend not against them, who are in bondage to the men of the world, (so I shall deale with them under the next head of reproofe) but this I direct unto the drudges of the world, who make it their maine businesse, to scrape and heape together the poore, low, under-moone contentments of this transitory world. For our Saviour saith, *Ye cannot serve God and Mammon.* And the Apostle *James* renders the reason of the inconsistencie hereof, *Ye Adulterers and Adulteresses, know ye not, that the amity of the world is enmity to God? whosoever therefore will be a friend of the world, is the enemy of God.* Inordinate affection to the worlds vanities, can no more consist with loving subjection unto God, then whoredome, with chaste conjugall communion. This assertion will not be denyed, because it is so open and evident in the language of the Holy Ghost.

The second sort to be reproved, The worlds drudges.

Matth. 6.24.

Iam. 4.4.

But the question will be, How may persons herein blameworthy, be discovered?

I answer. They are such, who make the world their end, in the profession and practise of Religion. *They assemble themselves* (as the Prophet complaines) *for corne and wine.* They set up Family-duties, frequent Sermons, keep Fasts, &c. to feather their owne nests, to make themselves and others rich and great in the world. *Woe to you Hypocrites* (said our Saviour) *you devoure Widdowes houses, and for pretence make long prayers, therefore ye shall receive the greater damnation.*

Hos. 7.14.

Mat. 23.14. *Simulata Sanctitas est duplex iniquitas.*

2. The

2. The strength, the streame of their heads, hearts, interests, and all abilities run out much more world-ward, then after God, in advancing him, and enjoying communion with him. *They mind earthly things.* This is their *unum necessarium*, their businesse, as though they were brought into the world (as Factors are sent into forraigne Countries) for no other end then to get wealth.

Phil. 3.19. φρονοῦντες. *Terrestria curant. Rebus terrenis dediti sunt* Piscator. Luc. 12.17,18. διελογίζετο ἐν ἑαυτῷ. *Mirè convenit verbum, quoniam istiusmodi homines totam vitam in subducendis rationibus consumunt.* Beza. *Diruit, ædificat, mutat, quadrata rotundis.*

This is notably set forth by the practice of that earth-worm spoken of in the Parable, *He thought within himselfe, saying, what shall I doe? and he said, this will I doe.* Dialogue-wise he debated the businesse with himselfe. Himselfe asked the question, and himselfe returned answer. He layed forth his abilities to gather or store up the fruits of the earth; but we read of no forecasting, no projecting, to grow rich in grace, or to make Gods Name glorious in the world: He did the work of men about earthly concernments, but labours not at all for Gods honour, or his own eternall happinesse.

3. They sit down satisfied in the enjoyment of sublunary accommodations; having stored their houses, filled their purses, provided large portions for their posterity, they settle, as the stone in the center: Here they live, and solace themselves as the Fish in the water: Like that Worldling, of whom I spake before, when his barnes being inlarged, were filled, he saith to his soule, *Now take thy rest, for thou hast goods layed up for many yeares.* Now he sings a *Requiem* to himselfe; now his dayes work was done, he thinks he may goe unto bed and rest. And there is one circumstance more considerable (*viz.*) that he calls the fruits of the earth, his *goods*, looking upon them with highest respects: I call upon your consciences, to make application of this particular, when the securing of outward estates, and the setling of civill liberties, is satisfactory, though matters of Religion continue unreformed, and the government of Jesus Christ in his Churches is neither perfected, nor established. This frame of heart argues that men rather yeeld themselves to the world, then unto the Lord.

Luk. 12.19. τὰ ἀγαθά μου. *Non sine causa hoc additum. Nam id genus hominum divitias bona appellat, non tantum populari loquendi modo, sed quod nihil melius illis existimat.* Grotius in loc.

4. Their consciences can contentedly dispence with things displeasing to God, and dishonourable to him, that they may serve their owne turn, in compassing worldly accommodations.

2 Tim. 4. 10. *Demas hath forsaken me* (saith Saint *Paul*) *having loved this present world, and is departed.* What cared he for the truths credit, or the Apostles comfort, if he might gaine the world? And of like sort, were those spoken of in the parable, who sleighted Gods invitation to ordinances of Communion, in comparison of a *Farm purchased, Oxen bought,* and a *wife newly married.* Luke 14. 18, 19, 20. *Orphah* in hope of marriage-preferment in her own Country, will leave her mother in law *Naomi*, her Religion and her god Ruth. 1. 16. also. Mat. 19. 21, 22. So the rich young man in the Gospell will goe crosse to Christs counsell, hazzard eternall life, and forsake Christ himselfe, rather then sell his faire estate. Directly thus it is with many amongst our selves; what care they what becomes of the Covenant, conscience, Christ in his government, or the work of Reformation in the Kingdome, if themselves may be enriched, raised to places of preferment, and bee made great in the world? There is no question to be made of it, but these persons yield themselves to the world, and not unto God.

The third sort reproved, the servants of men. 1 Cor. 7. 23. Mat. 23. 10. Thirdly, those who are in willing servitude to men. The Apostle *Paul* saith, *yee are bought with a price, bee yee not the servants of men*; And the Evangelist gives the reason, *for one is your master, which is Christ.* The Levellers of these times may be apt to inferre from these expressions, that all subordinations in civill societies should cease amongst men, that there should not now bee any more King and Subjects, Master and Servants, but parity and equality amongst all. I may not digresse to speak against this wild phancy, the birth of mans intolerable pride: But the Apostle himselfe in his words foregoing, doth sufficiently discover his dislike of this conceit. *Let every man abide in the same calling wherein he was called. Art thou called being a servant, care not for it*; (q. d. perplex not thy heart, with the thought of this thy condition) *for he that is called being a servant, is the Lords freeman.* And it followes, *Brethren, let every man, wherein hee is called, therein abide with God.* 1 Cor. 7. 20, 21, 22. 24.

The meaning of the Apostle is, That in matters of Religion and Conscience, no man professing a servant-like relation to Christ, should pinne his opinion upon another mans sleeve, and enslave his judgement or practice unto another mans will

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and way. *But as the Lord hath distributed to every man, as the Lord hath called everyone, so let him walk.* ver. 17.

NOw here it will be demanded, who are these servants of men, whom you reprove, who doe not yield themselves unto the Lord? I answer, 1. Such, who in the things of God make mens opinions, precepts, practices, their rules and standards, *whose feare* (whose way of worship) *is taught by the precept of men*, as the Prophet *Esaiah* speaks. And *who willingly walk after the Commandment*, as another Prophet expresseth it. You may know them by their language, by their queries in matters of controversie, what is the judgement of such a person in this particular; what way walketh such a prevailing party in, in regard of this difference amongst brethren; like unto the enquiries of old, *Doe any of the Scribes and Pharisees believe on him?* Ioh. 7. 48. Doe the Grandees, the masters of these times, practice, or approve such a course? These servants of men will steere according to their masters compasse; set their watches according to his diall; dance after his pipe. As *Luther* before Christ converted him, yielded himselfe to the Popes pleasure; so many to prevailing and overpowering great ones amongst men. 2. Who aime at mans applause as their mark, in their appearing for Religion, either by word or action. *All their works they doe* (saith our Saviour) *to bee seen of men.* And as the foolish Hen cackles when shee hath laid an egge; so these men desire that Trumpets may be blowne, to sound out, farre and neare, their brave exploits. *Come with me* (saith *Jehu*) *and see my zeale for the Lord.* These men-pleasing men, still so set their wills, that the wind of mans applause may fill their sayles. And therefore to honour them, whom they Idolize in this kinde, they will adventure both credit and conscience too. As *Herod stretched out his hand, to vex certaine of the Church, and hee killed* Iames, *the Brother of* Iohn, *with the sword; And because hee saw it pleased the Iewes, hee proceeded further to take* Peter *also.* The practice of *Pilat* proved him to be a man of the same make, who notwithstanding caveats given by his Wife, and checks received from his owne conscience; yet to gratifie the tumultuous, mutinous multitude, passed the sentence of condemnation upon Iesus Christ. And I heartily

Esa. 29. 13. Hos 5. 11.

Prostratum pedibus me tibi offero cum omnibus quæ sum & habeo; vocem tuam vocem Christiin te præsidentis & loquentis agnoscam. Luthers letter to Pope *Leo* 10. 1518.

Math. 23. 5.

2 Kin. 10. 16.

Act. 12. 1, 2, 3.

Math. 27. 18, 19, 23, 24, 26.

wish, that there were none in this age, who accuse, revile, persecute, and prejudice their brethren, even against their owne professions, and the verdict of their owne consciences, being carried on headlong with an impetuous desire to bee approved and applauded by some men. Oh that this sort of people, men of this generation, would seriously and sadly consider the words of the Apostle *Paul, Do I now perswade men, or God; or do I seek to please men; for if I yet pleased men, I should not bee the servant of Christ.*

Gal. 1. 10.

The Fourth sort reproved, selfe-seekers. Mat. 16. 24.

Fourthly, Those who make themselves their own Masters; whereas if selfe bee not denied, Christ cannot be followed, as appeares by his owne words, *If any man will come after me, let him deny himselfe, and take up his crosse and follow mee.* Take this truth with caution; for doubtlesse the Lord allowes men to seek their owne credit, liberty, and other outward comforts; yet selfe in these things must not be supreme, but should be sought in subordination to farre higher ends. There is also a spirituall selfe-seeking, in studying peace with God, groweth in grace, communion with Christ, and more full conformity to his government; and this cannot bee separated from a sacred selfe surrender unto the Lord. But the *selfe-seeking* which I reprove, as inconsistent with giving up selfe unto God, is that selfe-Idolizing which is common amongst men, whereby they set up themselves as their own last ends, either onely, or principally, minding *selfe-ease, selfe-advancement, selfe-advantage* in all their negotiations, whether civill or sacred, personall, or more publique.

Here it will be enquired how selfishnesse in this sense may be detected.

First, By consulting with carnall reason alone, in holy undertakings; Like that people, who being disswaded from burning incense to the Queen of Heaven, they review their former plenty enjoyed, in that superstitious course, and therefore sleight the Prophets counsell; *Wee will certainly doe whatsoever thing goeth forth of our own mouth, for then had wee plenty of victuall, and were well, and saw no evill; but since wee left off, we have wanted all things, and have been consumed by the sword.* This (I am afraid) is the reasoning of many in this Kingdome,

Ier. 44. 17, 18.

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in reference to the work of Reformation begun amongst us: When wee had our old way of *Divine-Service*, and when *all were admitted to the Sacrament without any examination*, how well was it then with our forefathers and with our selves? Thus people argue the ease, from sence, not having recourse to Gods word, for satisfaction. In like manner, many reason against the Presbyteriall Government, the exercising of it, is likely to bee an hinderance to us, in our callings, our credit, our commands, and gainfull courses, and therefore we will not assent unto it. As the King of *Navarre* told *Beza*, that hee *would not adventure on Sea, for Religion, any farther then he might see a safe passage to shore againe*. I leave the application of this, in respect to your concernments, unto your own spirits. Sure I am, when Gods grace had wrought *Paul* unto Christ, he saith (and his practice proved the truth of it) *I consulted not with flesh and bloud*. Gal. 1. 16.

Secondly, By making carnall-selfe, in the injoyment of sublunary contents, the last and chiefe end, in Religious services. The Lord by the Prophet *Zacharye*, blames old Israel for this fault. *Yee fasted to your selves, and not to me; And did you not eat and drink to your selves?* How low and unworthy were the spirits of *Hamor* and *Sechem*, in moving their Citizens to accept of Circumcision (which was an holy ordinance of God, and a seale of his covenant with his people) because by this means they might enrich themselves. *If every male among us be circumcised, as they are circumcised, shall not their cattell, and their substance, and every beast of theirs be ours?* Such a bent of heart upon persons in these times of more full and glorious light, is more abominable, and much more inexcusable. Should men now make their pretences to Religion meerly stirrups whereby to raise themselves, that they may sit in the saddle of greatnesse and rule, they would fasten upon themselves a blot not to be wiped off. I have heard it reported, that some great ones have said, that the onely end of our Solemne-Nationall-League and Covenant, was to bring in the Scots, for our assistance in the time of our need. Oh *tell it not in Gath, and publish it not in Askelon*; Alas, alas, that ever such words should be spoken in *England*, as though our use of an ordinance so Zach. 7. 5, 6. Gen. 34. 22, 23

high

high and holy, our obliging our selves to reform our selves and families, and our engaging our selves to reform the Church according to Gods word, was meerly to serve our owne turne, in the day of our distresse. Questionlesse men thus minded, gave themselves up to themselves, and not unto God, in their covenanting.

Thirdly, By fiering more upon wrongs and affronts offered to selfe, then for dishonours done to the great God. How many are *Gallio like, not caring* at all what disgrace is cast upon the government of Christ, and his Embassadours, and yet will be all on a flame if their own credit be touched, their free-holds shaken, and carnall hopes disappointed, as it was with them who made *silver shrines for Diana*, when *Paul* by his preaching did undermine that vanity.

Act. 18. 12, 15. 17.

Act. 19.

Thus have I in generalls suggested the courses which are inconsistent, with a right selfe-surrender unto God. Do not, I pray you, in the application, put them off unto others (as children, when looking-glasses give the representation of their owne faces, say, they see Babies) but let every one labour by self-reflection to discover their owne defects, and upon humiliation resolve upon future amendment. And thus from reproofe I proceed to Exhortation.

The use of Exhortation. Jer. 50. 5.

My exhortation is, *come and let us joyne our selves to the Lord.* O that all our hearts might joyntly resolve,

We will yield our selves unto the Lord.

In the inlarging of this use, I will 1. Lay open this duty, because it is large and comprehensive. 2. Perswade the practise thereof, because it is necessary, and yet there is a wofull waywardnesse in our Natures to submit unto it.

The things comprehended in devoting our selves to God. Math. 23. 3, 4.

I begin with the enjoyning of this service, of *self-surrender* unto God, which (as I conceive) comprizeth these particulars.

First, A *minding of our own selves*, both first and most in reference unto God. Wherein the Hypocrites *say, but do not*; They *bind heavy burthens upon others, but themselves will not move them, with one of their fingers.* It's an easier thing to command others, then to obey our selves. But in our language to others, we should learn always, to take in our selves. *Come, let*

let us goe to the houſe of the Lord. He will teach us of his waies, and wee will walk in his paths. Eſa 2.3.

Secondly, *Conſulting with God* in all our religious concernments. *I am thine* (ſaith *David*) and *I have ſought thy precepts; I am thy ſervant, give mee underſtanding, that I may know thy teſtimonies.* Wee muſt yield our underſtandings to be informed, and our judgements to be rectified by the Lord, not daring to entertaine any opinions, or to adventure upon courſes, in matters of Religion, but ſuch as God approves. Pſ 119.94. 125.

Thirdly, *Reall reſolutions of obedience. His ſervants you are,* (ſaith the Apoſtle) *to whom you yield your ſelves as ſervants to obey.* Knowledge aggravates diſobedience; And it's a ſute note of an Hypocrite, to propound queſtions without purpoſes to ſubmit unto truths diſcovered. The Prophet *Jeremiah* had to doe with ſuch people: *Yee diſſembled in your hearts* (ſaith he) *when ye ſent me to the Lord your God, ſaying, pray for us unto the Lord our God; and according to all that the Lord our God ſhall ſay, declare unto us, and we will do it: And now I have this day declared it to you, but you have not obeyed the voice of Lord your God in any thing, for the which he hath ſent me unto you.* It is a moſt ſad thing and an argument of *Non-dedication* to God, when Gods Meſſengers are called to attend a people from Faſt to Faſt, with the meſſages of the moſt High God, and yet that people refuſe to yield obedience. Rom. 6.16. Jer. 42. 20, 21.

Fourthly, *Integrality* in regard of perſon. *Glorifie God both in your bodies and in your ſpirits*; And yield *your ſelves*, ſaith my Text. God will not take up with halves; Hee will not accept any partner, he cannot indure any competitor; Hee will either have all, or none at all. The counſell of *Samuel* was, *If you returne to the Lord with all your heart, ſerve him onely.* If you bring your bodies, without your hearts, hee will not accept your preſent, it's a vaine oblation; And if your ſoules come in, your bodies will not, cannot, be kept back. 1 Cor 6 20. 1 Sam. 7 4. Math. 5.

Fifthly, *Univerſality*, in reſpect of duty. I remember the anſwer of the governour of *Ahabs* children, ſent to *Jehu* his challenge; *We are thy ſervants, and we will doe whatſoever thou commandeſt.* Sure I am, it is more reaſonable to reſolve this, in regard of God. And this is moſt certaine, that they do no- 2 Kin. 10.

thing for God conſcionably, who obey not univerſally: but the words of the Prophet *Ieremiah* may be applied to them.

Ier. 31.23. *They have done nothing, of all that which the Lord commanded them.*

Pſ. 110.3. Sixthly, *Spontaniety*, *Thy people are a willing people*, ſaith God to Chriſt. This offering up of our ſelves unto God, muſt

Iudg. 5.9. in the ſenſe aforeſaid, be a *free-will offering*. *You your ſelves, yield your ſelves*, is the counſell of my Text.

Bee not haild per-force to God in holy performances, but come freely,: It added much to their commendation, who *offered themſelves willingly*, to God in his ſervice. Let this incourage us to doe the like.

Seventhly, *Sincerity*, Reſpecting both Gods call and glory in this ſelfe-ſurrender. *Whether we live* (ſaith the Apoſtle) *we*

Rom. 14.8. *live to the Lord, or whether we die, we die to the Lord; therefore whether we live, or die, we are the Lords.* If God be not intended as our ultimate end in this work, we lie open to that reproofe which was charged upon the people in the Reigne of

Ier. 3 10. *Ioſiah*, of whom God thus complaines; *Iudah hath not turned unto me with her whole heart, but feignedly*; becauſe the command of the King, and reſpect to company, did more co-operate, then reſpect to God, in that their converſion.

Math. 16.24. Eighthly, *Willingneſſe, not onely to doe duty, but alſo to indure hardſhip for God.* Hee that followes Chriſt, muſt as well *take up his croſſe*, as betake himſelfe unto his work. The hand muſt be ready for action, and the back for burthens, for blowes.

Act. 21.13. Herein Saint *Paul* gave us good Example. *I am ready, not to be bound onely, but alſo to die at Ieruſalem, for the Name of the Lord Ieſus.*

Tit. 2.14. Ninthly, *Zeale*, Gods peculiar people *ſhould be zealous of good works.* And is there any concernment in the world, which ſhould ſo much fire our hearts, as the things of God? *Micah* gathered a company, and made after them, with an out-cry,

Iud. 18.24. who had taken away his Idols, and his language expreſſed much paſſionateneſſe; *You have taken away my gods, and what have I more, and what is this that you ſay to me, what ayleth thee?* Oh bluſh for ſhame, you luke-warm men, who under pretence of moderation, can contentedly ſuffer God, the onely

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true God, in his ordinances, in his truths, in the government of his Sonne, to be dishonoured in your Families, and in the Kingdome also, both by opinions and practices which are intolerable.

Tenthly, *Constancie*. The Lord taketh no Apprentizes for term of yeares, but wee *must serve him all the dayes of our life*. And I pray you consider, whether those reasons which may perswade a servant-like subjection unto God, once, will not be found as strong, to prevaile with you, to yield your selves to him for ever. Doubtlesse that man loved his Wife but little, who wished her like an Almanack, that he might have another the next yeare; and he that desires to be set free from his engagements to God, loves him not at all. The servant that *loved his Master*, would not *go out free*, but was content to be *bored through the eare*, that he might *serve him for ever*. Luk. 1. 75. Exod. 21. 5, 6.

Eleventhly, *Concord and hearty affections towards all them, who will associate with us for God. When* Iames, Cephas *and* Iohn (saith the Apostle *Paul*) *saw the grace that was given to me, they gave to me and* Barnabas *the right hand of fellowship*. Our Solemne League and Covenant cals for our Harmonious holding together, that we may, by united endeavours, perfect the work of publique Reformation. The combination of our common adversaries, requires our conjunction for Gods glory, and our owne comfort. And it is a very lamentable thing, that when Religion lies at stake (as it were) men should drive private personall designes, and make parties to serve their owne turne, though to the increase of our divisions, and to the dishonour of God. Gal. 2. 9. *Intimæ conjunctionis naturæ signum & obsignatio. Parens in locum.*

Twelfthly, *A calm and contented committing of our selves, with our All, to the disposall of God, as may seem good in his sight*. The practice of *David* may be our pattern in this particular: When his credit, his Crowne, and his life, were endangered by the rebellion of *Absolon*, these were his words; *If the Lord say, I have no delight in thee, here am I, let him doe to mee as seemeth good unto him*. And upon the practice of this selfe-surrender, in the forementioned particulars, wee may with much confidence and comfort, put our selves with our concernments, upon the stream of Gods providence, to bee 2 Sam. 15. 26.

carried to shore, sooner, or later, with more, or with lesse, as may stand with his good pleasure.

Arguments to perswade the yielding of our selves unto the Lord.

Thus having laid forth the duty of the Text, in the comprehensions of it, I now proceed to perswade the practice of it, by Scripture arguments; and I shall give in the argumentative enforcement of this *selfe-yielding* unto God, under foure heads of motives.

The First motive from Equity. Rom. 12.1.

The first is taken from the *equity* thereof. The Apostle saith, *It's your reasonable service.* This will appeare by three Considerations.

Gods Right fourefold. Ezek. 18.4. Ps. 100.3.

First, Because the Lord hath a more full right to us, then either our selves, or any other can claime: *All soules are mine,* saith the Lord.

1. By Creation.

1. And the Psalmist gives one reason: *For hee hath made us, and not we our selves, we are his people,* who organized our bodies, who created our immortall soules: dare any other challenge right to us in these regards?

2. By Preservation. Neh. 9.6.

2. Another reason is rendered in *Nehimiah* 9. Thou art Lord of all, for *Thou preservest them; In him wee live, wee move, and have our being.* The whole frame of nature would fall into pieces, if Gods hand did not hold all together.

3. By Redemption. 1 Cor. 6.20.

3. Hereto might be added, other works of God more peculiar, *viz.* our redemption. *You are not your owne, you are bought with a price; therefore glorifie God, both in your bodies and in your spirits, for they are God's.* Here the consideration of the slavery from which Christ bought us, and the price paid for our ransome, would add much strength to the argument.

Ezek. 16.8.

Another work of God engaging us to his Majestie, is our justification. The Prophet Ezekiel, thus expresseth it, *I covered thy nakednesse, and thou becamest mine.* But these things I only name, without enlargement.

4. By Federation Iudg. 11.35.

4. Besides these administrations of God us-ward, whereby we are obliged to become his, by our owne acts wee have many times made over our selves unto him. Here, our federations sacramentall, our promises, protestations, vows personall, and our Solemne Nationall League and Covenant might bee remembred. In respect unto all, we have cause to say, as *Iephthah* when he had vowed, *I have opened my mouth unto the*

Lord

Lord, and I cannot go back. Do not all these particulars prove Gods propriety in us? The Apostle perswades, *Render to all their dues*; And our Saviour counselleth, *Give unto God the things which are God's*: Therefore, *Yield your selves unto the Lord.* Rom. 1. 7. Mat. 22. 21.

Secondly, Because God's right hath long been detained from him. How much of our first strength and best time, hath been lavished out in the pursuit of vanities, and in the service of foolish, hellish lusts? Is it not therefore most equall, that what remaines should be resigned up to God? This is the argument of the Apostle *Paul*: *I speak after the manner of men. As you have yielded your members servants to uncleanesse, and to iniquity unto iniquity; even so now yield your members servants to righteousnesse, unto holinesse.* Rom 6 19.

Thirdly, Because God Al-sufficient tenders himselfe in the operations of all three persons in the God head, to be enjoyed by us; and it is through our faultinesse, that we doe not possesse and improve him. *Heare O my people, I am the Lord thy God, open thy mouth wide and I will fill it; But my people would not hearken to my voice, and Israel would none of me.* Ps. 81. 8, 10, 11.

I leave the enlargement hereof to your owne meditations. How infinitely is the Almighty better then the best of Creatures? In how many thousand regards doe we need him? How happy may we bee, in receiving him, and in living upon him? whereas his Highnesse, neither needeth us, nor can receive the least advantage from us. Therefore seeing hee offers himselfe unto us, it is most equall, that wee should returne our selves unto him.

The Second argument may be gathered, from the *necessity* of this selfe-dedication to the Lord; These may be made manifest, by taking notice of these three particulars. The second motive from necessity.

First, That necessary *Supplies* cannot else-where bee had: *Whom have I in Heaven but thee?* (saith the Psalmist) *God is the strength of my heart, and my portion for ever; therefore it is good for me to draw neer unto God.* Remember how this *necessity* brought the poor Prodigall, with a servant-like subjection unto his father. *Hee said, how many hired servants of my fathers have bread enough, and I perish for hunger? I will rise and goe to my father.* Ps. 73. 25, 26, 28. Luk. 15. 17, 18.

This we read, as one complaint in *Jeremiah* his Lamentations; *we have given the hand to the Egyptians, and to the Assyrians to be satisfied with bread.* If want wrought their submission to Heathens, how much more should our need work us to willingnesse, to give the hand unto the most High? for alas, where else can we hope to have bread? can solid, satisfying supplies, be received from any other hand?

Secondly, That *safety* cannot be had from any other. From this ground, repenting Israel resolves upon a returne to God. *Behold we come unto thee, for thou art the Lord our God; Truly in vaine is salvation hoped for from the hils, or from the multitude of mountaines: Truly in the Lord our God is the Salvation of Israel.* *Noah* his Dove came back again to the Ark, and yielded her selfe into his hand, when shee could not elsewhere find rest: Hils, and houses, and high trees were all covered over with waters; therefore without danger of drowning shee could fall nowhere, but upon the Ark. I need not make application of this story, because every one with ease apprehends it. Where, on this side God, can we possibly be secured from dangers, which threaten Church and State, our persons, our liberties, and our begun Reformation? A Parliament, and an Army, will appeare to be weak, insufficient, unsafe refuges; therefore *let us yield our selves unto the Lord.*

Jer. 3. 22, 23.

Thirdly, That ruine from Gods hand of judgement, cannot in any other course be escaped. *Loe, all they that are farre from thee shall perish*; Therefore said the Psalmist, *It is good for mee to draw neer unto God.* In this case (beloved) wee must either yield up our selves to God, or be destroyed. I pray you consider it; either yield, or die.

Ps. 73. 27, 28.

The Third motive from utility.

The third argument is fetched from abundant *benefit* to be received by devoting our selves unto the Lord. Vnder this head, I shall only briefly hint three things.

First, Hereupon we shall be in a fit *posture, to attend upon God,* in the use of his Holy Ordinances. The words immediately following the Text, speak this, *Yield your selves unto the Lord, and enter into his sanctuary.* I may no here shew how much preparednesse for any good imployment, is comprized in this one practice (*viz.*) *A regular selfe-resignation to the Lord.*

Secondly,

Secondly, This being done, we may confidently *lay claim unto God*, as our God. *Thou hast confirmed to thy self, thy people Israel, to be a people unto thee for ever; and thou Lord, art become their God.* For, as the reason of our love to God, is because he loved us first; So his giving himselfe unto us, causeth us to give our selves unto him. Therefore in this holy claim, we may reason from the effect to the cause, with much assurance; *I will say, It is my people; and they shall say, The Lord is my God.* If God will acknowledge us, to be his, we may challenge him to be ours. *I am my beloveds,* (saith the Spouse) *and my beloved is mine.* And oh, how great is the sweetnesse which from hence flowes into the Soule. 2 Sam. 7. 24. Zach. 13. 9. Cant. 6. 3.

Thirdly, Those who have made over themselves unto God, may *boldly plead* their cause before him by holy prayers, upon all occasions. *I am thine,* (saith *David*) *save mee.* And the people of God, having made many suits of great concernment, conclude all with this argument, *we are thine*: For thus the Lord is moved from self-love, to see unto the welfare of them, who acknowledge themselves more his then their owne. In this manner (having yielded our selves to the Lord) we may humbly expostulate with his Majesty. Lord, although we know no worth in our selves, we finde no reason wherefore thou shouldst consider us for our own sakes: yet it's most reasonable, that thou shouldst see to thine own possession; therefore for thine own sake appeare for thy people, according to their necessities, for *we are thine.* Ps. 119. 94. Esa. 63. 15, 19.

The last argument relates to the sad consequences, of refusing to yield our selves unto the Lord. This stubbornesse will expose us to a three fold danger. The Fourth motive from their danger who yield not to God.

First, To be cast under the Tyranny of cruell men. *When Shishak King of Ægypt had taken the fenced Cities which pertained to Iudah, and came to Ierusalem,* Shemaiah *the Prophet came to* Rehoboam, *and the Princes of Iudah that were gathered together to Ierusalem, and he said,* 2 Cor. 12. 4, 5.

Thus saith the Lord; Yee have forsaken mee, therefore also have I left you in the hand of Shishak. And though they humbled themselves, and acknowledged Gods righteousnesse, whereupon he resolved upon some mitigation of the judgement,

yet

yet this is threatned, *They shall be his servants, that they may know my service, and the service of the Countries.* We have already in this Kingdome beene enslaved to men (and what yoakes are for the present upon our necks, I forbear to mention, though multitudes feele them;) Oh that wee might at length learn to be so wise, that our perverse withstanding the government of Christ, may not yet further sink us under that tyranny and those oppressions whereof we have just cause to be afraid.

Secondly, *To bee left unto the servitude of accursed corruptions.* This judgement is ten thousand times worse, then to bee enslaved unto the worst of men. A soule mastered with hellish lusts, is in a more sad condition, then a body possessed with a Legion of Devils. Now this judgement of judgements all you lie open unto, who gain-say the government of God. *My people* (saith the Lord) *would not hearken unto my voice, and Israel would none of mee; so I gave them up to their owne hearts lusts, and they walked in their owne counsels.* And the Lord looking upon poor Israel under this bondage, laments their misery, as knowing it to bee extraordinary, *O that my people had hearkened unto mee*; Tremble therefore, and refuse not to stoop unto God.

Psal. 81. 10, 11.

Jer. 12.

Thirdly, To *be slaughtered by Gods revenging hand*; And how can better bee expected, as the consequence of the forementioned curse? As *for those mine enemies* (saith Christ) *who would not that I should rule over them, bring them hither, and slay them before mee.* What hope of safety, when the judge himselfe proceeds against the Malefactor, as his enemy? And how great is that severity, when the judge himselfe will see execution done upon the offender before his face? *Now consider this, you that forget God, lest he teare you in pieces, and there bee none to deliver.*

Luk. 19. 27.

Psal. 50. 22.

These arguments have, I hope, affected your hearts; therefore put not God off with a deniall, or with delay; say not only, we will think of this motion hereafter. For if this bee not done, you are undone. *Now therefore be not stiffnecked, but yield your selves unto the Lord,* according to the counsell of my Text. The Psalmist thus expresseth the comming in of the Gentiles

tiles in Gospell times. *Æthiopia shall soon stretch forth her hands unto God*, or thus, shall make her *hands to run unto God*. Oh with what speed will a converted heart, under the command of grace, post unto God. Zacheus *made haste and came*, upon Christs call; The Lord wing your spirits *thus to day, while it is called to day*, you may *give your selves unto the Lord*. And if God shall conquer your hearts to come in unto him, you may not, you will not, you cannot be content to come in alone, but you will seriously seek to bring in others also, by counsell, by command, and by example also; As *Hezekiah* in this History, layeth forth his power, and his interests, that his subjects with himselfe, might *yield themselves unto the Lord*. *Andrew* brought his brother *Simon* to *Iesus*, and *Philip* brings *Nathaniel* along with him.

Psal. 68. 31. Æthiopia currere faciet manus suas. Notat celeritatem actionis rei aut personæ. River in l. cum.

Iohn 1. 40. 42. 44.

This I might perswade, 1. From holy *selfe-love*, that our selves may have the comfort of this good end & vour. 2. From good will to others, that they also, with our selves, may bee advantaged by their attendances upon God. 3. From respects to God, that his Name may be advanced, in the comming in of more servants unto his government. But I may not enlarge these things any further.

And now *Right Honourable*, seeing your command called me hither, to attend upon your selves in the present service, I humbly crave leave to make a fair and faithfull application of this Text unto your consciences, in few words.

First, Remember your sinfull man-pleasing, and selfe-seeking, with your former defects in this self-surrender to God; Be humbled, repent and pray, that what hath been faulty may be fully forgiven, through Gods rich grace in Christ.

Secondly, Resolve for hereafter to *Yield your selves unto the Lord*; For, as publike persons, as Parliament men, as gifted men, as trusted men, as men of parts, and as men of power; you owe more to God then to any other, then to all others whatsoever.

Did not God call you hither? Hath not he continued you here, in life and safety hitherto? therefore in all your authority, abilities, interests, and opportunities, *Yield your selves unto the Lord*. You shall expresse your reallity herein, by imploying your power to rectifie the Universities, to propagate the

Gospell thoughout the Kingdome, and to perfect the work of Church-Reformation, which you have begun. I heare, that according to your own order, an ordinance is in readineſſe for report, for the ſuppreſſing of ſwearing, curſing, the profanation of the Sabbath day, and Faſting dayes; call for it I beſeech you, that further diſhonour to God in theſe kindes, may by your care be prevented. Diſregard not their comforts, diſappoint not their hopes, who have ſerved God, and you, with their prayers, purſes, perſons, and with all that is neare and deare unto them in this world. And take I pray you, theſe two hints along with you, in all your Negociations. 1. Make Gods word your Rule. 2. Make Gods honour your End.

When you think of wayes of Accommodation, reſolve to yield ſo farre, and no further, then Gods word doth allow, and will ſtand with his Honour; Enquire whether yielding to connive at Hereſie and Blaſphemy, and to give a boundleſſe toleration in matters of Religion, can poſſibly conſiſt with right ſelfe-yielding unto the Lord. And as in Gods preſence aſk your hearts this queſtion (to which you muſt anſwer at the day of judgement) Whether wilting, willing, deliberate Covenant breaking can ſtand with a ſincere ſelfe-ſurrender unto God.

When you ſay amongſt your ſelves, we muſt not ſuffer our honour to be blemiſhed, or the Authority of Parliament to be trodden under foot by Malignant Pamphliteers; I intreate you add this interrogation, May we permit the Scriptures of truth, the word of God to be traduced and blaſphemed? May we ſuffer the Son of God, the Spirit of God, to be undefied by mens tongues and pens, without manifeſting diſlike, without making oppoſition? Can we in theſe and ſuch like caſes be ſilent, and yet ſay truly, we yield our ſelves to the Lord?

I beſeech you for the Kingdoms ſake, for the Churches ſake, for the Lords ſake, to yield your ſelves unto his Majeſty, vigorouſly, effectually, and for ever. Meditate, Speak, Act for the Lord. Conſult, Conferr, Vote, Adventure, live and die for the Lord. This is indeed right *yielding of your ſelves unto the Lord.*

FINIS.

Die Mercurij, 23 Febr. 1647.

ORdered by the Commons assembled in Parliament, that Mr. *Rose* doe from this House give Thanks unto Mr. *Ashe*, for the paines he took in his Sermon preached on this day at *Margarets Westminster*, before the House of Commons, and that he be desired to Print his Sermon: Wherein he is to have the like priviledge in printing of it, as others in the like kind usually have had.

Hen. Elsing, Cler. Parl. D. Com.

I appoint *E. Brewster* to print this Sermon.

Simeon Ashe.

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Hen. Elsyng, Cler. Parl. D. Com.

I appoint *E. Brewster* to print this Sermon.

Simeon Ashe.

Die Lunæ 5° Aprilis, 1648.

ORdered by the Lords in Parliament assembled, That Mr Sterry one of the Assembly of Divines is hereby thanked for his great paines taken in his Sermon Preached the last Fast before their Lord in the *Covent-Garden* Church; And he is hereby desired to cause his said Sermon to be printed and published, which is to be done onely by Authority under his owne hand.

Io: Browne,
Cleric. Parliamentorum.